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THE PRIVILEGE AND THE PRECEPT.

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THE

PRIVILEGE AND THE PRECEPT:

A SCRIPTURE MANUAL,

CONTAINING

A CONCISE STATEMENT

OF

THE LEADING DOCTRINES OF THE GOSPEL,

PROVED BY QUOTATIONS FROM

THE HOLY SCRIPTURES.

A NEW EDITION.

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth."—ROMANS i. 16.

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December, 1870.

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69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began.

Chapter xxiv.

44 He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me.

48 And ye are witnesses of these things.

Acts i.

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

2 Peter i.

21 The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

II. Christ when on earth, appealed to, and

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3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, he shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And said unto him, all these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Chapter xxi.

42 Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Chapter xxii.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard this, they were astonished at his doctrine.

Luke iv.

16 He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Chapter xxiv.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto him in all the scriptures the things concerning himself.

John xii.

48 He that rejecteth me, and receiveth not my words hath one that judgeth him: the word which I have spoken, the same shall judge him in the last day.

III. The Scriptures testify of Christ, and announce through him glad tidings of salvation.

John iii.

14. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Chapter v.

39 Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Acts x.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Acts xviii.

28 He mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.

IV. The Scriptures are an infallible guide; and able to make wise unto salvation, through faith in Christ Jesus.

Psalm xix.

7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

8 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

Isaiah viii.

20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Luke xvi.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

John xvii.

17 Sanctify them through thy truth: thy word is truth.

Chapter xx.

30 Many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name.

Romans xv.

4 Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

2 Timothy iii.

14 Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them:

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

James i.

21 Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

V. The Scriptures are to be searched prayerfully, and treasured up in the heart.

Deuteronomy xi.

18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

Luke xi.

27 It came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

John v.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

44 How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

Colossians iii.

16 Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

James i.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:
20 For the wrath of man worketh not the righteousness of God.
21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
22 But be ye doers of the word, and not hearers only, deceiving your own selves.

VI. The Scriptures are commanded to be taught to all, even to children, and to be made the theme of conversation at home and abroad.

Deuteronomy vi.

6 These words, which I command thee this day, shall be in thine heart.
7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.
9 And thou shalt write them upon the posts of thy house, and on thy gates.

Chapter xxxi.

11 When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.
12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law:
13 And that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.

Malachi iii.

16 They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Acts xvii.

2 Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

VII. The Scriptures are means designed by God for converting the soul, promoting growth in grace, and comforting and rejoicing the hearts of His people.

Psalm xix.

7 The Law of the Lord is perfect converting the soul: the testimony of the Lord is sure, making wise the simple.

8 The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.

Psalm cxix.

9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

11 Thy word have I hid in my heart, that I might not sin against thee.

93 I will never forget thy precepts: for with them thou hast quickened me.

111 Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

130 The entrance of thy words giveth light; it giveth understanding unto the simple.

162 I rejoice at thy word, as one that findeth great spoil.

Acts xx.

32 Now, brethren, I commend you to God, and to the word, of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

2 Timothy iii.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, throughly furnished unto all good works.

Hebrews iv.

12 The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

1 Peter ii.

1 Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby.

Revelation i.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

VIII. Man in his natural state cannot understand the Scriptures. The Holy Spirit (who enlightens all who seek Him) can alone impart their meaning.

John xiv.

25 These things have I spoken unto you, being yet present with you.

26 But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John xvi.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come.

14 He shall glorify me; for he shall receive of mine, and shall shew it unto you.

1 Corinthians ii.

9 It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.
11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

IX. The people of God love the Scriptures.

Job xxiii.

12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

Psalm i.

1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
2 But his delight is in the law of the Lord; and in his law doth he meditate day and night.
3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.
4 The ungodly are not so: but are like the chaff which the wind driveth away.
5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.
6 For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

Psalm cxix.

11. Thy word have I hid in mine heart, that I might not sin against thee.
16 I will delight myself in thy statutes: I will not forget thy word.
104 Through thy precepts I get understanding; therefore I hate every false way.

105 Thy word is a lamp unto my feet, and a light unto my path.
140 Thy word is very pure: therefore thy servant loveth it.
148 Mine eyes prevent the night watches, that I might meditate in thy word.

John xvii.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

X. The disobedient and unbelieving refuse to hear the word of God, and against all such God denounces judgment.

Prov. i.

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;
25 But ye have set at nought all my counsel, and would none of my reproof:
26 I also will laugh at your calamity; I will mock when your fear cometh;
28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:
29 For that they hated knowledge, and did not choose the fear of the Lord.

Isaiah v.

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

Zechariah vii.

11 They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.
12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets; therefore came a great wrath from the Lord of hosts:
13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts.

John viii.

47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

SECTION II.

THE FALL OF MAN.

I. Man was created in the image of God, holy, and happy.

Genesis i.

26 God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him: male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so.

31 And God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

II. By disobedience, man fell from his holy, and happy state.

Genesis ii.

16 The Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

Chapter iii.

4 The serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then

your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Romans v.

12 As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

III. The fall produced alienation from God, and brought man into a state of sin and bondage to Satan.

Genesis vi.

5 God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Psalm xiv.

2 The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3 They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one.

Isaiah lxiv.

6 We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

Ephesians ii.

1 You hath he quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

IV. All the posterity of Adam inherit his fallen nature, and are born in sin.

Job xxv.

4 How then can man be justified with God? or how can he be clean that is born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, that is a worm? and the son of man which is a worm?

Chapter v.

39 Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Acts x.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Acts xviii.

28 He mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.

IV. The Scriptures are an infallible guide; and able to make wise unto salvation, through faith in Christ Jesus.

Psalm xix.

7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

8 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

Isaiah viii.

20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Luke xvi.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

John xvii.

17 Sanctify them through thy truth: thy word is truth.

Chapter xx.

30 Many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name.

Romans xv.

4 Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

2 Timothy iii.

14 Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them:

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

James i.

21 Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

V. The Scriptures are to be searched prayerfully, and treasured up in the heart.

Deuteronomy xi.

18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

Luke xi.

27 It came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

John v.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

44 How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

Colossians iii.

16 Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies.

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Revelation xxi.

27 There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

IX. Man has no power to raise himself from the state of degradation into which he has fallen by disobedience.

John vi.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Romans v.

6 When we were yet without strength, in due time Christ died for the ungodly.

Chapter vii.

18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Galatians v.

17 The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

X. A Mediator was necessary to raise man from the state of degradation into which he had fallen.

1 Samuel ii.

25 If one man sin against another, the judge shall judge

him: but if a man sin against the Lord, who shall intreat for him?

Job ix.

32 For he is not a man as I am, that I should answer him, and we should come together in judgment.
33 Neither is there any daysman betwixt us, that might lay his hand upon us both.

Micah vii.

9 I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

Romans iii.

19 We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.
20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.
24 Being justified freely by his grace through the redemption that is in Christ Jesus:
25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

Hebrews ix.

11 Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.
13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?
15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

SECTION III.

THE REDEMPTION OF MAN.

I. A Saviour was promised of old, who was to come in humiliation, to make atonement for sin.

Isaiah lii.

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men.

Chapter liii.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors.

Zechariah ix.

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Chapter xiii.

1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

1 Peter i.

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the prophets have enquired and

searched diligently, who prophesied of the grace that should come unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

II. The promise of a Saviour was fulfilled in the person and sacrifice of Christ Jesus, at his first advent.

Luke i.

67 Zacharias was filled with the Holy Ghost, and prophesied, saying:

68 Blessed be the Lord God of Israel: for he hath visited and redeemed his people.

69 And hath raised up an horn of salvation for us in the house of his servant David:

70 As he spake by the mouth of his holy prophets, which have been since the world began:

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:

77 To give knowledge of salvation unto his people by the remission of their sins.

Acts iv.

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which has become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Galatians i.

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.

5 To whom be glory for ever and ever. Amen.

1 Timothy i.

14 The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief.

III. Redemption is deliverance by payment of a ransom, which Christ effected for his people by the shedding of his blood; and thus vindicated the righteousness of God in the remission of sin.

Leviticus xxv.

24 And in all the land of your possession ye shall grant a redemption for the land.
25 If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.
26 And if the man have none to redeem it, and himself be able to redeem it;
27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it: that he may return unto his possession.

Romans iii.

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God:
26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Titus ii.

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

1 Peter i.

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers:
19 But with the precious blood of Christ, as of a lamb without blemish and without spot.

Revelation v.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

IV Redemption manifests pre-eminently the love of God to man.

Isaiah l.

2 Wherefore when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because their is no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

John iii.

14 As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world: but that the world through him might be saved.

Romans v.

6 When we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

8 But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.

Ephesians ii.

4 God, who is rich in mercy, for his great love wherewith he loved us.

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved:)

Titus iii.

4 After that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost:
6 Which he shed on us abundantly through Jesus Christ our Saviour:
7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

1 John iv.

8 He that loveth not knoweth not God: for God is love.
9 In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.
10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

V. Redemption was fully and finally accomplished by the shedding of Christ's blood on the cross.

Leviticus xvii.

11 The life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Romans v.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Ephesians i,

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Hebrews ix.

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.
22 And almost all things are by the law purged with blood: and without shedding of blood is no remission.

1 John i.

7 If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

VI. By redemption, all who believe are free from the curse of the law and eternal death.

Psalm cxxx.

7 Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.
8 And he shall redeem Israel from all his iniquities.

Hosea xiii.

14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

Galatians i.

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.

Chapter iii.

13 Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.

Chapter iv.

4 When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
5 To redeem them that were under the law, that we might receive the adoption of sons.

Titus ii.

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.
14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

VII. By redemption Christ has not only delivered his people from the desert and consequence of sin, but has conferred on them a higher glory and dominion than Adam unfallen was invested with—that of being joint-

heirs with Christ in His everlasting kingdom.

Genesis i.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Luke xxii.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;
30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Romans viii.

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

2 Timothy ii.

11 It is a faithful saying, For if we be dead with him, we shall also live with him.
12 If we suffer, we shall also reign with him: if we deny him, he also will deny us.

1 John iii.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is.

VIII. The present life is the accepted time, and the day of salvation.

Ecclesiastes ix.

10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

2 Corinthians vi.

1 We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold now is the day salvation.)

IX. Justification under the law requires perfect obedience, to which man NEVER CAN attain.

Leviticus xviii.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God.

5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord.

Romans ii.

13 Not the hearers of the law are just before God, but the doers of the law shall be justified.

Chapter iii.

20 By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Chapter ix.

30 What shall we say then? that the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone.

James ii.

10 Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

X. Justification under the Gospel is not by the works of the law.

Romans iii.

19 Now we know that what things soever the law saith, it

saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.
20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.
21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
23 For all have sinned, and come short of the glory of God:
24 Being justified freely by his grace through the redemption that is in Christ Jesus:
25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
26 To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.
27 Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith.
28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Galatians iii.

9 They which be of faith are blessed with faithful Abraham.
10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.
11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.
12 And the law is not of faith: but, The man that doeth them shall live in them.

Ephesians ii.

8 By grace are ye saved through faith; and that not of yourselves: it is the gift of God:
9 Not of works, lest any man should boast.
10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

2 Timothy i.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;
9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

XI. Justification under the gospel is not by good works and faith united.

Acts xv.

1 Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Romans iii.

28 We conclude that a man is justified by faith without the deeds of the law.

Galatians ii.

14 When I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles.

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Chapter v.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

XII. Justification is by faith ONLY in the all-sufficient sacrifice made by Christ of himself on the cross.

Acts xiii.

38 Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.
39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Chapter xvi.

31 Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Romans i.

17 Therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Chapter iv.

5 To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Chapter v.

1 Being justified by faith, we have peace with God through our Lord Jesus Christ:
2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
6 For when we were yet without strength, in due time Christ died for the ungodly.
7 For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.
8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Chapter x.

9 If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
10 For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation.

XIII. Justification by faith only, excludes self-righteousness and vain boasting.

Romans iii.

27 Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith.

Chapter iv.

3 What saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

1 Corinthians i.

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;

31 That, according as it is written, He that glorieth, let him glory in the Lord.

XIV. The sacrifice of Christ for the expiation of sin was final and complete, and is not to be repeated.

John x.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

Colossians i.

20 Having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight.

Hebrews ix.

24 Christ is not entered into the holy places made with

hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:
25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others:
26 For then must we often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
27 And as it is appointed unto men once to die, but after this the judgment:
28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Chapter x.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.
14 For by one offering he hath perfected for ever them that are sanctified.

1 Peter iii.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

SECTION IV.

THE GOSPEL.

I. The Gospel is glad tidings of salvation, through faith in Christ Jesus.

Isaiah lii.

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Luke ii.

8 There were in the same country shepherds abiding in the field, keeping watch over their flock by night.
9 And, lo, the angel of the Lord came upon them: and the glory of the Lord shone round about them: and they were sore afraid.
10 And the angel said unto them, Fear not; for, behold,

I bring you good tidings of great joy, which shall be to all people.
11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.
12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14 Glory to God in the highest, and on earth peace, good will toward men.

John iii.

14 As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
15 That whosoever believeth in him should not perish, but have eternal life.
16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
18 He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Romans i.

16 I am not ashamed of the gospel of Christ: for it is the power of God, unto salvation, to every one that believeth: to the Jew first, and also to the Greek.
17 For therein is the righteousness of God revealed from faith, to faith: as it is written, The just shall live by faith.

1 Corinthians i.

17 Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.
18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

Chapter xv.

1 Brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures.

II. The gospel was declared by the Spirit of God to faithful Abraham under the Old Testament.

Genesis xxii.

15 And the angel of the Lord called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice.

Galatians iii.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

III. Christ when on earth preached the gospel, and when departing commanded his disciples to preach it to every creature.

Matthew iv.

23 Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Matthew xi.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

Chapter xxviii.

19 Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Mark xvi.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved: but he that believeth not shall be damned.

IV. The disciples of Christ, in obedience to his command, preached the gospel.

Luke ix.

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

Acts xx.

24 None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus to testify the gospel of the grace of God.

Romans xv.

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

1 Thessalonians ii.

8 So being affectionately desirous of you, we were willin-

to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.
9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

V. A true reception of the gospel produces heavenly peace and hope in the soul of the sinner.

John xvi.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.

Romans v.

1 Being justified by faith we have peace with God through our Lord Jesus Christ:
2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Chapter xiv.

17 The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

VI. The gospel inculcates holiness of life, and leads to fellowship with the Father and his Son Jesus Christ.

Romans vi.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.
20 When ye were the servants of sin, ye were free from righteousness.
21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.
22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
23 For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.

Titus ii.

11 The grace of God that bringeth salvation hath appeared to all men.
12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

VII. All who embrace the gospel, must take up their cross, and follow Christ.

Matthew xvi.

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.
25 For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.
26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Philippians i.

29 Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.

2 Timothy i.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God.

Chapter ii.

11 It is a faithful saying: For if we be dead with him, we shall also live with him:
12 If we suffer, we shall also reign with him: If we deny him, he also will deny us.

VIII. Christ has promised special blessings to those who suffer for his sake, and the gospel's.

Mark viii.

34 When he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Chapter x.

28 Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

IX. The gospel dispensation, called "the kingdom of God," is promised in the prophets; and was introduced by the mission of Christ, and the descent of the Holy Spirit.

Isaiah xli.

27 I will give to Jerusalem one that bringeth good tidings.

Luke ii.

11 For unto you is born this day in the city of David, a Saviour which is Christ the Lord.

Acts ii.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Romans xvi.

25 Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.

26 But now is made manifest, and by the scriptures of the

prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

X. The gospel dispensation is most glorious, and in all respects adapted to, and sufficient for, the lost and ruined state of fallen man.

2 Corinthians iii.

7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:
8 How shall not the ministration of the spirit be rather glorious?
9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

1 Timothy i.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.
15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

1 John v.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

XI. In the gospel, God's character is vindicated, proving him to be just when clearing the guilty; mercy and truth meet together—righteousness and peace embrace each other.

Psalm lxxxv.

9 Surely his salvation is nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteousness and peace have kissed each other.

Romans iii.

26 To declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

XII. God's eternal purposes of grace,—"taking out a people for His name,"—will assuredly be accomplished by the gospel; whilst all who reject its free invitation, shall be left without excuse.

Acts xv.

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

John iii.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

XIII. Doctrines are to be tested by the holy scriptures, and, if contrary to these, are not the truth of God.

Isaiah viii.

20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

1 John iv.

1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Acts xviii.

28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

1 Thessalonians v.

21 Prove all things; hold fast that which is good.

XIV. Those who resist or pervert the gospel are enemies of God, and in righteous judgment are given up to believe and love a lie.

Jeremiah xxiii.

16 Thus saith the Lord of hosts, hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord.

32 Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

2 Corinthians iv.

3 If our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Ephesians iv.

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.

2 Thessalonians i.

7 To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe.

2 Timothy iv.

3 The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

XV. False teachers are foretold, who should arise and pervert the gospel, and deceive many to their eternal ruin.

Matthew xxiv.

4 Jesus answered and said unto them, Take heed that no man deceive you,

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

Acts xx.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Galatians i.

8 Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

2 Peter ii.

1 There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

SECTION V.

THE LOVE OF GOD.

I. Love is essentially the character of our heavenly Father; and this divine principle is sovereign, constraining, and everlasting.

Isaiah xlix.

15 Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

Jeremiah xxxi.

3 The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.

Zephaniah iii.

17 The Lord thy God in the midst of thee is mighty; he will save; he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

1 John iv.

8 He that loveth not knoweth not God; for God is love.
16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

II. When man had forfeited all claim to mercy, God the Father exhibited the exceeding greatness of his love in sending his only Son to die for sinful man, that all who believe in Him might obtain eternal redemption.

John iii.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Romans v.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

1 John iv.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

III. Christ is the special object of the Father's love; and that same parental love is extended to all the mystical body of Christ,—all who by a living faith are united to Jesus.

John xvii.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

26 And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

IV. The love of God to his people is the unfailing source of their love to Him; and is

implanted in their hearts by the indwelling of the Holy Spirit.

Romans v.

5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

1 John iv.

16 And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him.

19 We love him, because he first loved us.

V. The love of God prompts his believing people to be zealous for the extension of the Redeemer's kingdom of righteousness and peace.

Matthew ix.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Romans x.

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Chapter xii.

11 Fervent in spirit; serving the Lord.

Jude.

3 Beloved, when I give all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

VI. The love of God in Christ, when received and enjoyed in its fulness, leads irresistibly to the love of all the adopted children of our heavenly Father.

1 John v.

1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

1 Thessalonians iii.

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you,

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VII. The more a believer has experience of the love of God in Christ, the more will he feel his own unworthiness, and be ready to acknowledge with the apostle that he is "less than the least of all saints."

Ephesians iii.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

Philippians iii.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

SECTION VI.

THE MEDIATOR.

I. Christ is the one only Mediator between God and His people,

1 Timothy ii.

5 There is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

1 Corinthians viii.

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

II. Christ as Mediator makes peace and reconciliation for His people, through the blood of his cross.

Ephesians ii.

13 Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us:

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace:

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

Hebrews ix.

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

III. Christ as Mediator pleads for His believing people as their advocate, and secures to them all the blessings of the covenant.

Hebrews viii.

6 Now hath he obtained a more excellent ministry, by how

much also he is the mediator of a better covenant, which was established upon better promises.

Chapter xii.

22 Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

1 John ii.

1 My little children, these things write I unto you, that ye sin not. And if any man sin, ye have an advocate with the Father, Jesus Christ the righteous.

IV. Moses, who interposed between God and his people Israel, was a significant type of Christ in his character of Mediator.

Deuteronomy v.

1 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

2 The Lord our God made a covenant with us in Horeb.

3 The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

4 The Lord talked with you face to face in the mount out of the midst of the fire.

5 (I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount).

Galatians iii.

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

SECTION VII.

THE HIGH-PRIEST.

I. The High-Priest under the law was anointed to that office; so Christ, the ante-type, (the name Christ signifying anointed) was set apart by God to the office of The High-Priest of His people.

Exodus xl.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

Hebrews iii.

1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

Chapter v.

1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way: for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

II. The High-Priest under the law, who alone could enter into the holiest once a year to make atonement for sin, was a type of the Lord Jesus Christ, the true High-Priest, who by ONE OFFER-

ING of himself hath perfected for ever those who are sanctified.

Leviticus xvi.

2 And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

11 And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

12 And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail:

13 And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

14 And he shall take of the blood of the bollock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the sin offering, that is for the people; and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

Hebrews ix.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others:

26 For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
27 And as it is appointed unto men once to die, but after this the judgment:
28 So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation.

III. The Priesthood of Christ is after the order of Melchizedek; it is the peculiar office of Christ, and cannot devolve upon, or be exercised by any other.

Psalm cx.

4 The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Hebrews v.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.
6 As he saith also in another place, Thou art a priest for ever after the order of Melchizedek.

Hebrews vii.

24 This man, because he continueth ever, hath an *unchangeable priesthood.
25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens,
27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.
28 For the law maketh men high priests which have infirmity: but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

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* Gr.—Intransmissible, or which cannot pass to another.

IV. Christ as High-Priest, has made RECONCILIATION for the sins of his people, and obtained for them eternal redemption.

Hebrews ix.

11 Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
12 Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.
13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;
14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?

V. Christ the High-Priest INTERCEDES for his people, and sympathizes with them in all their wants and infirmities.

Hebrews ii.

17 In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.
18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Hebrews iv.

15 We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.
16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Revelation viii.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense,

that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

SECTION VIII.

THE PROPHET.

I. Christ was foretold as "THE PROPHET."

Deuteronomy xviii.

15 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

Isaiah lxi.

1 The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound:

2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn.

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

II. Prophets under the Old Testament were anointed to their office; so Christ, the antetype, was anointed by God to His office of "THE PROPHET."

1 Kings xix.

16 And Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

Deuteronomy xviii.

18 I will raise them up a Prophet from among their bre-

thren, like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Acts iii.

22 For Moses truly said unto the Fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you.

III. Christ, as the Prophet, reveals the divine mind and will of God.

Matthew xi.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

John iii.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

Chapter xvii.

3 This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.

26 I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

IV. Christ the Prophet was meek, and unostentatious in his teaching.

Isaiah xlii.

1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him: he shall brink forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

V. God will judge all those who neglect the teaching of Christ—"The Prophet."

Acts iii.

23 And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.

Hebrews ii.

2 If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.

SECTION IX.

THE SHEPHERD.

I. Christ is the great, and the good Shepherd who giveth his life for the Sheep.

John x.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

Hebrews xiii.

20 Now the god of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen.

1 Peter v.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

II. Christ, the true David, was foretold as the Shepherd who was to save his flock.

Ezekiel xxxiv.

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

Chapter xxxvii.

24 And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

III. The good Shepherd leads His sheep by a rough and rugged way, yet it is the straight and narrow way which leads to everlasting life.

Isaiah xxxv.

8 And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

9 No lion shall be there, nor any ravenous beast shall go

up thereon, it shall not be found there; but the redeemed shall walk there.

Matthew vii.

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

1 Peter ii.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.

IV. The good Shepherd extends a watchful care over all His sheep, and tenderly leads and supports the young and the feeble.

Isaiah xl.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

John x.

1 Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.
2 But he that entereth in by the door is the shepherd of the sheep.
3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

V. The good Shepherd seeks his flock, and brings back to the fold the sheep which have strayed. His unfailing love is the security of His people's recovery, and their final preservation.

Ezekiel xxxiv.

11 For thus saith the Lord God: Behold, I, even I, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong: I will feed them with judgment.

John x.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

VI. The good Shepherd, even in the dark valley of the shadow of death, watches over his sheep, and conducts them safely into the everlasting fold.

Psalm xxiii.

1 The Lord is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

SECTION X.

THE KING.

I. Christ was prophesied of as "THE KING," who should reign and execute righteous judgment.

Psalm ii.

6 Yet have I set my king upon my holy hill of Zion.
7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

Isaiah ix.

6 Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.
7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Jeremiah xxiii.

5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.
6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

II. Under the Old Testament, kings were anointed to that office; so Christ, the antetype, was anointed by God to His true dignity of "The King."

1 Kings xix.

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel.

Daniel vii.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

III. Christ is now King, seated on the throne of the Father, and reigns by His Spirit in the hearts of all His believing people.

Luke xvii.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you.

Romans xiv.

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

IV. Christ's kingdom shall appear at His second coming in power and great glory.

Revelation xi.

15 And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

V. Christ's future kingdom, shall usher in the reign of righteousness, blessedness, and peace.

Psalm lxxii.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Luke i.

31 Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end.

VI. The believing people of God shall enjoy Christ's kingdom, and this life is the appointed time for their being made meet for that blessed inheritance.

Matthew xxv.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Luke xxii.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Colossians i.

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

VII. Christ as King of Kings shall overcome all his enemies, and in His Kingdom He shall receive universal homage.

Psalm lxxii.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

Psalm cx.

1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Mark xii.

36 David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

VIII. The followers of Christ, the joint-heirs of his kingdom, earnestly pray for, yet patiently wait his return; when he shall come as "the rightful king," and take to himself his great power and reign.

Matthew vi.

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

James v.

7 Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

Revelation xxii.

20 He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

SECTION XI.

THE RESURRECTION OF CHRIST.

I. The resurrection of Christ was foretold by the prophets of old, and by Christ to his disciples.

Psalm xvi.

10 Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Matthew xx.

17 Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,
18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,
19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

John ii.

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.
20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?
21 But he spake of the temple of his body.

II. Christ was the first who arose from the dead in the power of immortal life not again to die.

Acts xxvi.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and the Gentiles.

1 Corinthians xv.

23 But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming.

III. The Resurrection of Christ was necessary for the fulfilment of Scripture, and for the redemption of sinners.

Luke xxiv.

45 Then opened he their understanding, that they might understand the scriptures.

46 And said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Romans iv.

25 Who was delivered for our offences, and was raised again for our justification.

1 Corinthians xv.

17 If Christ be not raised, your faith is vain; ye are yet in your sins.

IV. Christ on several occasions after his resurrection appeared to his disciples, and gave infallible proofs of his resurrection.

Matthew xxviii.

8 They departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

John xx.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

1 Corinthians xv.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures:

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

V. The resurrection of Christ was an evidence of his divine nature, of the all-sufficiency of His sacrifice, and an attestation that in him and his atoning work the Father was "well-pleased."

Psalm ii.

7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

Acts xiii.

32 We declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he had raised up Jesus again: as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.

Romans viii.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

VI. The resurrection of Christ is the foundation and assurance of the Believer's resurrection to eternal glory.

John xiv.

19 Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

Romans viii.

11 But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

1 Corinthians xv.

14 If Christ be not risen, then is our preaching vain, and your faith is also vain.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.
21 For since by man came death, by man came also the resurrection of the dead.
22 For as in Adam all die, even so in Christ shall all be made alive.

VII. Believers in Christ learn from His resurrection to walk in newness of life, and to wait with joyful anticipation His appearing and kingdom.

Romans vi.

1 What shall we say then? Shall we continue in sin, that grace may abound?
2 God forbid. How shall we that are dead to sin, live any longer therein?
3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

Colossians iii.

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
2 Set your affection on things above, not on things on the earth.
3 For ye are dead, and your life is hid with Christ in God.
4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

SECTION XII.

THE ASCENSION OF CHRIST.

I. The ascension of Christ, as well as His resurrection, was the frequent subject of prophecy in the Old Testament Scriptures.

Psalm xvi.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.
11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Psalm lxviii.

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts from men; yea, for the rebellious also, that the Lord God might dwell among them.

Psalm cx.

1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

II. The ascension of Christ was typified by the high priest, on the day of atonement, entering into the holy place with the blood of the sacrifice, to present it for the sins of God's chosen people.

Leviticus xvi.

15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat;
16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for

the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

Hebrews ix.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience:

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

III. An interval of forty days elapsed between the resurrection of Christ and his ascension, during which time He instructed the Apostles in the things pertaining to His kingdom.

Acts i.

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

IV. Christ on His ascension resumed the glory which He had with the Father before His coming into the world.

John xvii.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Hebrews i.

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

V. The blessings of the new covenant, which are conferred through the operation of the Holy Spirit, are ever stated to depend on the ascension of Christ.

John vii.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Chapter xvi.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

VI. An inestimable blessing derived from the ascension of Christ to his people, is, that He now appears in the presence of God as their Mediator, Intercessor, and Advocate, pleading for them His all-sufficient sacrifice of himself.

Romans viii.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Hebrews vii.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

1 John ii.

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

VII. It is the privilege and high calling of believers to be now ascended with Christ in heart, in spirit, in affection—sitting with Him in heavenly places.

Ephesians ii.

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

Colossians iii.

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
2 Set your affections on things above, not on things on the earth.
3 For ye are dead, and your life is hid with Christ in God.

SECTION XIII.

THE FULNESS OF CHRIST.

I. Christ was from the beginning with God, equal with the Father, and even then was the Almighty Saviour, foreordained before the foundation of the world.

John i.

1 In the beginning was the Word, and the Word was with God, and the Word was God.

Chapter xvii.

24 Father I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

1 Peter i.

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

II. Christ is the Creator, and the upholder of all things.

John i.

3 All things were made by him; and without him was not any thing made that was made.

Colossians i.

15 Who is the image of the invisible God, the firstborn of every creature.

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

III. All the perfections and essential glory of deity, are, by the Scriptures, attributed to Christ.

Hebrews i.

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

Revelation i.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Chapter ii.

23 And all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

IV. In Christ "all things are ours," faith to overcome sin, growth in grace, and every holy and heavenly affection.

1 Corinthians iii.

21 Therefore let no man glory in men. For all things are your's;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are your's;

23 And ye are Christ's; and Christ is God's.

1 John v.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

V. Christ is the fountain from which rivers of living water are ever flowing, and whosoever drinketh thereof shall not thirst again.

Psalm xlv.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

John iv.

13 Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

VI. Christ is "all in all;" and out of the fulness of grace treasured in Him, the wants of His believing people, for time and for eternity, are unceasingly supplied.

2 Corinthians iii.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Colossians i.

19 For it pleased the Father that in him should all fulness dwell.

Chapter ii.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

Chapter iii.

11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

VII. The glory of Christ shall be acknowledged in heaven by adoring saints and angels, who throughout eternity will proclaim His praise.

Revelation v.

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

VIII. In proportion as the fulness of blessing that is in Christ is apprehended and enjoyed, in the same proportion will the littleness of all else appear.

Galatians ii.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Chapter v.

1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Chapter vi.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Philippians iii.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

SECTION XIV.

THE COVENANT.

I. The Covenant is the great stipulation between the persons of the adorable Trinity, in which all that relates to the gracious work of redemption was planned and provided by sovereign love.

Psalm lxxxix.

3 I have made a covenant with my chosen, I have sworn unto David my servant,

4 Thy seed will I establish for ever, and build up thy throne to all generations.

27 Also I will make him my firstborn, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

2 Timothy i.

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

II. The Covenant is to the people of God an assured promise of light and life, blessedness and peace, unalterable, and everlasting.

2 Samuel xxiii.

4 He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springeth out of the earth by clear shining after rain.

5 Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure.

Isaiah liv-

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

Chapter lv.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Hebrews xiii.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

III. Christ voluntarily took upon himself the office of Mediator of the Covenant.

Isaiah xlii.

6 I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

Hebrews viii.

6 Now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Chapter ix.

15 He is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

IV. The Covenant was renewed by The Gospel, and sealed by the blood of Christ; therefore it is called the new Covenant.

Galatians iii.

16 To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Hebrews viii.

8 Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

V. Our heavenly Father—the faithful God, is ever mindful of his covenant.

Deuteronomy vii.

9 Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

Daniel ix.

4 I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.

Psalm cv.

8 He hath remembered his covenant for ever, the word which he commanded to a thousand generations.
9 Which covenant he made with Abraham, and his oath unto Isaac;
10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.

SECTION XV.

ELECTION.

I. God in His sovereignty elected a people to the praise of His name.

Jeremiah iii.

14 Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.

John vi.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Romans ix.

14 What shall we say then? Is there unrighteousness with God? God forbid.
15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
16 So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

Ephesians i.

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.
11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

II. Election is wholly of grace, irrespective of man's works or deserts.

Jeremiah xxxi.

3 The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.

Romans xi.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

2 Timothy i.

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

III. Election is through sanctification of the Spirit, and belief of the truth.

2 Thessalonians ii.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

IV. To the Elect the gospel comes not in word only, but in converting power.

John xvii.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

1 Thessalonians i.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren, beloved, your election of God.
5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.
6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

V. To the Elect—those who truly love God—all things are made to work together for their good.

Romans viii.

28 We know that all things work together for good to them that love God, to them who are the called according to his purpose.
29 For whom did he foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.
30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
31 What shall we then say to these things? If God be for us, who can be against us?
32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

VI. Faith in Christ, acceptance with God, and eternal blessedness, are results flowing from election.

Psalm lxv.

4 Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

[illegible]

[illegible] Father, [illegible] and [illegible] and [illegible] Christ, [illegible] the [illegible] that [illegible]

[illegible] I am an elect- [illegible] I am ministry [illegible] by the [illegible]

VIII. Christ prayed for the elect of God.

John xvii.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me: and they have kept thy word.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

IX. Election should be evidenced by the diligent use of the means of grace, and by the heavenly fruits of the Spirit.

Colossians iii.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

2 Peter i.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

X. The glory of God is the final issue of Election.

Isaiah lxi.

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

Ephesians i.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him before the founda-

Acts xiii.

48 As many as were ordained to eternal life believed.

1 Peter i.

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

VII. The sovereignty of divine grace and electing love, were prominent features in the ministry of Christ; and were then, as now, opposed by the world.

Luke iv.

22 All bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them were cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way.

VIII. Christ prayed for the elect of God.

John xvii.

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Ephesians i.

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4 According as he hath chosen us in him before the founda-

tion of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

SECTION XVI.

THE CALL OF GOD.

I. The call of God is from spiritual death to spiritual life; whereby the conscience is awakened to eternal realities, and the sinner is put into possession of the blessings of the gospel.

John v.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Romans i.

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.

6 Among whom are ye also the called of Jesus Christ.

Ephesians ii.

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)

II. The call of God is according to the election of grace, and must be, and is effectual.

Psalm cx.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

1 Corinthians i.

23 We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

III. The call of God, is, to separation from the world, to His service; to sanctification by the Spirit; and to an introduction to the portion and privileges of His saints.

Romans i.

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

1 Corinthians i.

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's.

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ.

IV. Divine calling admits to gospel liberty; not only freedom from legal ceremonies, but from the bondage of sin, and the power of the law as a covenant of works, to the enjoyment of the full salvation that is in Christ.

Romans vi.

14 Sin shall not have dominion over you: for ye are not under the law, but under grace.

Galatians v.

6 In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

1 Peter ii.

16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

V. The call of God is a high—a holy—a heavenly calling; because believers are thereby made partakers of the divine nature, and participate in high and heavenly privileges.

Philippians iii.

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

2 Timothy i.

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Hebrews iii.

1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

VI. By the call of God, His people are admitted to fellowship with Christ, and to a participation of all the blessings resulting from union with Him.

1 Corinthians i.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

VII. The pledge of effectual calling is "eternal glory by Christ Jesus."

1 Peter v.

10 The God of all grace, who hath called us unto his

eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

Revelation xix.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

VIII. The people of God are enjoined, after the example of Christ, to walk worthy of their high calling to the praise of His grace.

Ephesians iv.

1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,
2 With all lowliness and meekness, with longsuffering, forbearing one another in love;
3 Endeavouring to keep the unity of the Spirit in the bond of peace.

1 Peter ii.

9 Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.
21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.

SECTION XVII.

THE HOLY SPIRIT.

I. The Holy Spirit is truly God, one with the Father and the Son.

Matthew xxviii.

19 Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.

Acts v.

3 Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

9 Then Peter said unto her, how is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door and shall carry thee out.

1 John v.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

II. The Holy Spirit is given through the intercession of Christ, and in answer to prayer.

Luke xi.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

John vii.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

III. The Holy Spirit convinces of sin, and applies to the guilty conscience the atoning merits of Christ for its pardon.

John xvi

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believed not on me.

1 Corinthians vi.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 John v.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

IV. The Holy Spirit, by the ministry of His word and the power of His grace, enlightens the dark mind of the sinner, bringing the gospel with joy and converting power to his soul.

1 Thessalonians i.

5 Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

V. The Holy Spirit as the comforter, enters into the whole heart and soul of the believer, confirming his faith, and giving him joy and peace in believing.

John xiv.

26 The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things

and bring all things to your remembrance, whatsoever I have said unto you.

Romans xv.

13 Now the God of Hope fill you with all joy and peace in believing; that ye may abound in hope, through the power of the Holy Ghost.

Titus iii.

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
6 Which he shed on us abundantly through Jesus Christ our Saviour.

VI. The Holy Spirit is the sanctifier of God's believing people, by dwelling in them, and producing a new and heavenly life.

Romans viii.

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.
4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

1 Corinthians vi.

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
20 For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's.

2 Corinthians vi.

16 What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

VII. The Holy Spirit testifies to the hearts of

believers that they are the adopted children of their heavenly Father.

Romans viii.

14 As many as are led by the Spirit of God, they are the sons of God.
15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
16 The Spirit itself beareth witness with our spirit, that we are the children of God:
17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

VIII. Believers in Jesus are led by the Holy Spirit into all truth, and sealed unto the day of redemption.

John xvi.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

Ephesians i.

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.

Chapter iv.

30 And grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption.

IX. Unregenerate man, will not receive the things of the spirit, neither can he know them, for they are spiritually discerned.

1 Corinthians ii.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

SECTION XVIII.

REGENERATION.

I. Regeneration is the being born from above by the Holy Spirit, whereby we become in the highest sense "children of God, and heirs of glory."

John i.

12 As many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Chapter iii.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
4 Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?
5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.
6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Galatians iv.

6 Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
7 Wherefore thou art no more a servant, but a son: and if a son, then an heir of God through Christ.

Chapter vi.

15 In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

II. Regeneration is the sovereign gift of God, and manifests his favor and love to His people.

Jeremiah xxiv.

7 I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God; for they shall return unto me with their whole heart.

Ezekiel xxxvi.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Philippians ii.

13 It is God which worketh in you, both to will and to do of his good pleasure.

Titus iii.

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost:

6 Which he shed on us abundantly through Jesus Christ our Saviour.

III. Regeneration is ascribed to each of the three persons of the Trinity; thus proving that this work is not of man, and that all three are divine and co-equal.

John iii.

6 That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.

Chapter v.

21 As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

1 Peter i.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us

again unto a lively hope by the resurrection of Jesus Christ from the dead.

IV. The flesh or the human nature remains unchanged by regeneration, being distinct from and opposed to the Spirit; hence the Christian's warfare.

John iii.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Romans vii.

21 I find then a law, that, when I would do good, evil is present with me.
22 For I delight in the law of God after the inward man:
23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Galatians v.

17 The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

V. The unchanged character of the "old man," even in those who are regenerate, imposes on them the obligation of diligent watchfulness and self-denial.

Romans vi.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Chapter viii.

13 If ye live after the flesh, ye shall die: but if ye

through the Spirit do mortify the deeds of the body, ye shall live.

Chapter xii.

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Galatians v.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

VI. Regeneration is evidenced by faith in Christ, by holiness, and by love to the brethren.

1 John v.

1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

Chapter iv.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

VII. Regeneration produces hatred of sin, conformity to the mind of God, and victory over the world.

Ezekiel xi.

19 I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

1 John iii.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.
9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

Chapter v.

4 Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.
5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

SECTION XIX.

ADOPTION.

I. The privilege of adoption as children of God, is not owing to any right or merit in man, but solely to the electing love, mercy, and grace of God in Christ.

John i.

12 As many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Galatians iii.

26 Ye are all the children of God by faith in Christ Jesus.
29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Ephesians i:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,
6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

II. All the adopted children of our Heavenly Father are united in one family, become brethren of Christ, and are introduced to all the privileges of sons of God.

John xx.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren. and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

2 Corinthians vi.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Ephesians iii.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ.

15 Of whom the whole family in heaven and earth is named.

III. Adoption evidences the fatherly love of God to His people; and the Lord's prayer is the breathing of the spirit of adoption.

1 John iii.

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Luke xi.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven so in earth.

IV. The work of the Spirit in the hearts of

God's believing people, is a witness to them of their adoption.

Romans viii.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:
17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

V. Adoption into the family of God should lead to holiness of walk and conversation, and separation from an ungodly world.

Ephesians v.

1 Be ye therefore followers of God, as dear children;
2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.

Philippians ii.

14 Do all things without murmurings and disputings:
15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

1 Peter i.

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:
15 But as he which hath called you is holy, so be ye holy in all manner of conversation.

1 John iii.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.
3 And every man that hath this hope in him purifieth himself, even as he is pure.

VI. Adoption should be characterized by child-like confidence in the favour of our Heavenly

Father for the supply of every want.

Matthew vi.

25 I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

VII. Adoption should lead to habitual prayerfulness, and love to all men, especially to brethren in Christ.

Matthew v.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Chapter vi.

6 When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

Galatians vi.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

1 John iii.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

VIII. Adopted children are now under the fa-

therly discipline of God, and art oft times chastened for their profit, that they may be partakers of his holiness.

Deuteronomy viii.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

Romans viii.

16 The Spirit itself beareth witness with our spirit, that we are the children of God.
17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Hebrews xii.

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

SECTION XX.

SANCTIFICATION.

I. Sanctification is the being set apart, or consecrated to the service of God.

Psalm iv.

3 Know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

John x.

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

2 Corinthians vi.

17 Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,
18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

II. The heirs of salvation are sanctified by God the Father in everlasting love.

Ezekiel xxxvii.

26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

1 Thessalonians v.

23 The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

1 Peter i.

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

Jude.

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.

III. Sanctification is in Christ Jesus by His atonement, as the Covenant-Head of His people, having in Him all grace, to be communicated to them, by union with Him.

1 Corinthians i.

2 Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Hebrews ii.

11 Both he that sanctifieth and they who are sanctified

are all of one: for which cause he is not ashamed to call them brethren.

Chapter x.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

14 For by one offering he hath perfected for ever them that are sanctified.

Chapter xiii.

12 Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

IV. Believers are sanctified by the Holy Spirit abiding in them, and producing heavenly affections, holiness of walk and conversation, and a growing conformity to the mind and spirit of Jesus.

Acts xxvi.

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Romans xv.

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

1 Corinthians vi.

11 Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

V. They, and they only, who are sanctified, are

are prepared unto every good work in this life, and made meet for the eternal inheritance in the life to come.

2 Thessalonians ii.

13 We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

2 Timothy ii.

19 The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honour and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

VI. The word of God, and the gospel of His grace, are the means whereby sanctification, in all its holy and heavenly results, is established and carried on by the Holy Spirit, in the hearts and lives of believers.

John xvii.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Acts xx.

32 Now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Ephesians v.

26 That he might sanctify and cleanse it with the washing of water by the word.

VII. Sanctification is evidenced by love to God, mortification of the flesh, and habitual holiness of life and conversation.

Romans vi.

20 When ye were the servants of sin, ye were free from righteousness.
21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.
22 But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life.
23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

1 Thessalonians iv.

1 We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.
2 For ye know what commandments we gave you by the Lord Jesus.
3 For this is the will of God, even your sanctification, that ye should abstain from fornication:
4 That every one of you should know how to possess his vessel in sanctification and honour;
5 Not in the lust of concupiscence, even as the Gentiles which know not God:
6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.
7 For God hath not called us unto uncleanness, but unto holiness.
8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

1 Peter iii.

15 Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:
16 Having a good conscience; that, whereas they speak evil

of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

VIII. Sanctifying grace should be sought for in earnest prayer to our heavenly Father, both for ourselves and for others.

1 Thessalonians v.

22 Abstain from all appearance of evil.
23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
24 Faithful is he that calleth you, who also will do it.
25 Brethren, pray for us.

IX. Without sanctification none can inherit the kingdom of heaven.

1 Corinthians vi.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be ye not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
10 Nor theives, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

SECTION XXI.

GRACE.

I. Grace is the unmerited favour of God through Christ Jesus.

John i.

16 Of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Ephesians i.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Chapter ii.

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved).

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus.

II. By free grace alone is the sinner saved.

Romans iii.

24 Being justified freely by his grace through the redemption that is in Christ Jesus.

Ephesians ii.

8 By grace ye are saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

2 Timothy i.

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

III. The grace of God is sovereign, all-sufficient, and everlasting.

Romans v.

20 Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

1 Corinthians xv.

10 By the grace of God I am what I am: und his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

2 Corinthians xii.

1 He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.

IV. The grace of God must not be abused.

Romans. vi.

1 What shall we say then? Shall we continue in sin, that grace may abound?
2 God forbid. How shall we, that are dead to sin, live any longer therein?
3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

V. Believers are enjoined to "grow in grace," and to "press toward the mark of the prize of their high calling;" not that they should be strong in *themselves*, but only in the Lord, who is their everlasting strength.

2 Corinthians xii.

9 He said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Ephesians vi.

10 Finally my brethren, be strong in the Lord, and in the power of his might.

Philippians iv.

13 I can do all things through Christ which strengtheneth me.

2 Peter iii.

18 Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

VI. God, in His infinite power and love, not only saves by His grace, but also makes holy; both salvation and obedience being thus provided for, in His glorious plan of redemption.

Romans viii.

29 Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many bretheren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Ephesians ii.

10 We are his workmanship, created in Christ Jesus unto good works, which God had before ordained that we should walk in them.

Titus ii.

11 The grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

SECTION XXII.

FAITH.

I. Faith is believing God on the testimony of His word: it is defined by the apostle Paul to be "the substance (or confidence) of things hoped for, the evidence of things not seen."

Hebrews xi.

1 Faith is the substance of things hoped for, the evidence of things not seen.

1 John v.

9 If we receive the witness of men the witness of God is

greater: for this is the witness of God which he hath testified of his Son.
10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.
11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

II. Faith is the gift of God, and is wrought in the heart by the power of the Holy Spirit.

1 Corinthians ii.

4 My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
5 That your faith should not stand in the wisdom of men, but in the power of God.

Chapter xii.

7 The manifestations of the Spirit is given to every man to profit withal.
8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
9 To another faith by the same Spirit.

Galatians v.

22 The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.

Ephesians ii.

8 By grace are ye saved through faith; and that not of yourselves: it is the gift of God.

Hebrews xii.

2 Looking unto Jesus the author and finisher of our faith.

III. The preached gospel and the written word, are means appointed by God for producing faith in the heart.

John xx.

30 Many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
31 But these are written, that ye might believe that Jesus

is the Christ, the Son of God; and that believing ye might have life through his name.

Romans x.

16 They have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.

IV. The Lord Jesus Christ in His person, offices, and covenant-relation, is the great object of the believer's faith.

John xiv.

1 Let not your heart be troubled: ye believe in God, believe also in me.

Chapter vi.

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

Acts xx.

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Chapter xvi.

31 Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

1 John iii.

23 This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

V. Faith is necessary to salvation, and without faith it is impossible to please God.

Mark xvi.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

John iii.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Hebrews xi.

6 Without faith it is impossible to please him: for he that

cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

VI. By faith the word of God becomes profitable, and prayer efficacious.

Hebrews iv.

2 Unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

James i.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

VII. True faith is accompanied by repentance, and manifests itself in holy obedience and love.

Mark i.

15 Saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Acts xv.

9 And put no difference between us and them, purifying their hearts by faith.

Galatians v.

6 In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

VIII. By faith the believer resists the devil, and overcomes the world.

Ephesians vi.

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

1 John v.

4 For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

IX. Justification, sanctification, spiritual life and heavenly rest are obtained through faith in Christ.

John vi.

40 This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Chapter xii.

36 While ye have light, believe in the light, that ye may be the children of light.

Acts xiii.

39 By him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Chapter xv.

9 And put no difference between us and them, purifying their hearts by faith.

Galatians iii.

26 Ye are all the children of God by faith in Christ Jesus.

1 Peter i.

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

X. Faith must not be put in the stead of Christ; lest our confidence be placed in the *means*, instead of in Him who is the Author of our salvation.

Matthew i.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Acts v.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.
31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

XI. Confession of our faith before men, is essential to true discipleship.

Matthew x.

32 Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven.
33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

John xii.

42 Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:
43 For they loved the praise of men more than the praise of God.

Romans x.

10 With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

XII. The believer lives and dies in faith.

Galatians ii.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Hebrews xi.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

SECTION XXIII.

REPENTANCE.

I. By parables the Lord Jesus teaches that repentance is an entire change of mind and heart towards God;* resulting in true contrition for sin, and love of holiness.

Luke xv.

11 He said, A certain man had two sons:
12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.
13 And not many days after the younger son gathered all together, and took a journey into a far country, and there wasted his substance with riotous living.
14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
19 And am no more worthy to be called thy son: make me as one of thy hired servants.
20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him,
21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:
23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

* As the original word μετανοια denotes.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

II. Repentance is the gift of God.

Zechariah xii.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

2 Timothy ii.

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

III. Christ Jesus calls sinners to repentance.

Matthew ix.

13 I am not come to call the righteous, but sinners to repentance.

Revelation ii.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

16 Repent; or else I will come unto the quickly, and will fight against them with the sword of my mouth.

IV. Christ is exalted to the right hand of the Father to give repentance.

Acts v.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

V. True repentance is accompanied by faith and conversion, and causes joy in the presence of the angels of God.

Matthew xxi.

32 John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Mark i.

15 The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Luke xv.

10 Likewise I say unto you there is joy in the presence of the angels of God over one sinner that repenteth.

Acts xx.

21 Testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ.

VI. The gift of repentance is unto eternal life.

Acts xi.

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

VII. True repentance is essential to the remission of sin.

Acts iii.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

VIII. The present life is the only season for repentance.

Hebrews iii.

7 Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

Chapter iv.

7 Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.

SECTION XXIV.

CONFESSION OF SIN.

I. Confession of sin must be made to God, whom we offend by transgressing His holy law.

2 Samuel xxiv.

10 David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly.

Psalm xxxii.

5 I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.

Romans xiv.

11 It is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

II. It is the prerogative of God, and of Him alone, to forgive sin.

Exodus xxxiv.

6 As the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression, and sin, and that will by no means clear the guilty.

Isaiah xliii.

25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Daniel ix.

8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.

Mark ii.

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

III. Confession of sin should be accompanied with prayer, self-abasement, and godly sorrow.

Psalm xxxviii.

18 I will declare mine iniquity; I will be sorry for my sin.

Psalm li.

1 Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions; and my sin is ever before me.

4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

2 Corinthians vii.

9 I rejoice, not that ye were made sorry, but that ye sor-

rowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.
10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

IV. If we heartily confess our sins, God has promised freely and fully to forgive us.

1 John i.

7 The blood of Jesus Christ his Son cleanseth us from all sin.
8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

V. Unpardoned sin excludes from heaven.

Romans vi.

23 The wages of sin is death.

Galatians v.

19 The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,
20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Revelation xxi.

27 There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

SECTION XXV.

PRAYER.

I. The Holy Ghost creates in the renewed heart a spirit of prayer.

Romans viii.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Ephesians vi.

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

II. Prayer being one of the highest acts of worship, is to be offered to God, and to Him only.

Psalm v.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto the, and will look up.

III. Our heavenly Father is the alone hearer and answerer of prayer, and the rewarder of all those who diligently seek Him.

Psalm x.

17 Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear.

Psalm lxv.

2 O thou that hearest prayer, unto thee shall all flesh come.

Jeremiah xxix.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

Acts iv.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

IV. Prayer must be offered in the name of the Lord Jesus, through whom alone we can have access to the Father.

John xiv.

13 Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
14 If ye shall ask any thing in my name, I will do it.

Chapter xvi.

23 In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.
24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

Hebrews x.

19 Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;
21 And having an high priest over the house of God;
22 Let us draw near with a true heart in full assurance of faith.

V. Prayer to be effectual must be offered in faith.

Matthew xxi.

22 All things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Hebrews x.

22 Let us draw near with a true heart in full assurance of

faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)

VI. All things should be done by the believer in a spirit of prayer.

Philippians iv.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

VII. Both temporal and spiritual blessings should be made the subject of prayer.

Numbers xxi.

7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

8 And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Matthew vi.

31 Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Acts ix.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

The following scriptures contain precious promises to those who pray—

Psa. xxxiv. 6, 15, 17; lv. 22. Isa. xxx. 19; lxv. 24. Zech. xiii. 9. John xvi. 23, 24. Phil. iv. 6, 7. 1 John v. 14, 15.

VIII. Prayer should be offered perseveringly, with earnestness, and with watchfulness.

Mark xiii.

33 Take ye heed, watch and pray: for ye know not when the time is.

Luke xi.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

James v.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Hebrews iv.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

IX. Prayer should be offered with reverence, humility, and thankfulness.

2 Chronicles vii.

14 If my people, which are called by my name, shall

The following passages afford signal instances of answers to prayer—Gen. xviii. 23—22; xxiv. 10—15, 63; xxxii. 9—12, 24—29. Exo. viii. 12, 13; ix. 33; x. 17—19; xxxii. 30—34; xxxiii. 12—17. Num. xi. 1—3; xxi. 7—9. Deut. ix. 18—20. Josh. x. 12—14. 1 Sam. i. 9—20, 26, 27; vii. 5—12. 1 Kings iii. 5—13; xiii. 6; xvii. 17—22; xviii. 36—39. 2 Kings iv. 32—37; xx. 1—11. 1 Chron. iv. 10. 2 Chron. xiv. 11, 12; xxxiii. 11—13, 18, 19. Dan. ix. 3, 20—23. Acts viii. 14—17; ix. 40—42; xii. 5—10.

humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Colossians iv.

2 Continue in prayer, and watch in the same with thanksgiving.

X. Christ has warned us against ostentation and vain repetitions in prayer.

Matthew vi.

5 When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

XI. Believers should be much in prayer for others, that they also may be brought under the saving power of the gospel.

1 Timothy ii.

1 I exhort therefore that first of all supplications, prayers, intercessions and giving of thanks be made for all men;

2 For kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

XII. To public and social prayer the Lord has given the highest sanction and encouragement.

Matthew xviii.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.
20 For where two or three are gathered together in my name, there am I in the midst of them.

XIII. For private prayer the Lord has given an express precept.

Matthew vi.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

XIV. The man of prayer has the high privilege of being like His Redeemer, who lived in prayer.

Psalm cix.

4 For my love they are my adversaries: but I give myself unto prayer.

Luke iii.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.

Chapter v.

16 He withdrew himself into the wilderness, and prayed.

Chapter ix.

28 And it came to pass about an eight days after these

sayings, he took Peter and John and James, and went up into a mountain to pray,

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XV. The Lord Jesus not only lived, but also died in prayer.

Psalm lxxxviii.

1 O Lord God of my salvation, I have cried day and night before thee:
2 Let my prayer come before thee: incline thine ear unto my cry;
3 For my soul is full of troubles: and my life draweth nigh unto the grave.

Luke xxiii.

46 When Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

SECTION XXVI.

PRAISE.

I. Praise is the highest act of worship, and therefore must be offered to God, and to Him only.

Colossians i.

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

Revelation iv.

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Chapter v.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

II. The people of God are endued from on high with the spirit of praise.

Psalm li.

15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

Isaiah xliii.

21 This people have I formed for myself; they shall shew forth my praise.

Luke xix.

37 When he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen.

III. Praise, to be acceptable, must be offered through Christ.

Ephesians v.

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

Hebrews xiii.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

IV. God is glorified by praise.

Psalm xxii.

23 Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

Psalm l.

23 Whoso offereth praise glorified me: and to him that ordereth his conversation aright will I shew the salvation of God.

Revelation xix.

5 A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

V. Praise is due to God for his attributes and perfections, as well as for the manifold gifts and blessings which He vouchsafes to His people.

Psalm cvii.

8 Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

Psalm cviii.

3 I will praise thee, O Lord, among the people; and I will sing praises unto thee among the nations.
4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.

Psalm cxlviii.

11 Kings of the earth, and all people; princes, and all judges of the earth:
12 Both young men, and maidens; old men, and children;
13 Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.

Revelation vii.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;
10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.
11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God.
12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

VI. Praise should be offered with the whole heart, with joy, and with thankfulness of spirit.

2 Chronicles xxix.

30 Hezekiah the king and the princes commanded the Levites to sing praises unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

Psalm ix.

1 I will praise thee, O Lord, with my whole heart: I will shew forth all thy marvellous works.

Psalm cxlvii.

7 Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God.

Jeremiah xxxiii.

11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of Hosts: for the Lord is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord.

Collossians iii.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

VII. The heavenly host are ever engaged in praise.

Isaiah vi.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

Luke ii.

13 Suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

Revelation v.

11 I beheld, and I heard the voice of many angels round

about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

SECTION XXVII.

GOOD WORKS.

I. Works good and acceptable to God, are alone performed by the power of Christ, and in consequence of our union with Him.

John xv.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Philippians i.

9 I pray, that your love may abound yet more and more in knowledge and in all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

1 Peter ii.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul:

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

II. Salvation is not in anywise attainable by good works, but only through faith in the finished work of the Lord Jesus Christ.

Ephesians ii.

8 By grace are ye saved through faith; and that not of yourselves: it is the gift of God:
9 Not of works, lest any man should boast.

2 Timothy i.

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

III. All the elect of God are created anew in Christ Jesus unto good works.

Ephesians i.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

Chapter ii.

10 We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

IV. By their works, as evidence of their faith in Christ, will men be finally judged.

Matthew xxv.

34 Then shall the King say unto them on his right hand,

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
36 Naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me.
41 Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels:
42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

2 Corinthians v.

10 We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

V. Christ is the believer's example for the diligent performance of EVERY good work.

Matthew xii.

15 When Jesus knew it, he withdrew himself from thence; and great multitudes followed him, and he healed them all.

John x.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

Acts x.

38 God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

1 Peter ii.

21 Hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should fellow his steps:
22 Who did no sin, neither was guile found in his mouth:
23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.

SECTION XXVIII.

COMMUNION WITH GOD.

I. Communion with God is to "walk with God," to have "fellowship with the Father and His Son Christ Jesus."

Genesis v.

24 Enoch walked with God: and he was not; for God took him.

1 Corinthians i.

9 God is faithful, by whom ye were called unto the fellowship of his son Jesus Christ our Lord.

1 John i.

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his son Jesus Christ.

II. By constant communion with God, "spiritual leanness" is hindered, and we become more and more conformed to the mind and spirit of our heavenly Father.

Psalm lxxxiv.

4 Blessed are they that dwell in thy house: they will be still praising thee.

7 They go from strength to strength, every one of them in Zion appeareth before God.

2 Corinthians iii.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

III. Times of prayer, meditation, and partaking of the Supper of the Lord, are, to the believer,

most sweet and precious seasons of communion.

Psalm lxiii.

3 Because thy lovingkindness is better than life, my lips shall praise thee.

6 When I remember thee upon my bed, and meditate on thee in the night watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

1 Corinthians x.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

Philippians iv.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

IV. Holiness of walk and conversation, and separation from an evil world, are essential to communion with a God of infinite holiness and love,

Amos iii.

3 Can two walk together, except they be agreed?

2 Corinthians vi.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light wtih darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

V. Old Testament saints are eminent examples of enduring faith and close habitual communion with God.

Genesis vi.

9 Noah walked with God.

Chapter xviii.

33 The Lord went his way, as soon as he had left communing with Abraham.

Chapter xxxii.

24 Jacob was left alone; and there wrestled a man with him until the breaking of the day.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

Exodus xxxiii.

11 The Lord spake unto Moses face to face as a man speaketh unto his friend.

14 And he said, My presence shall go with thee, and I will give thee rest.

VI. Those who hold communion with their heavenly Father, should delight to have communion likewise with all His adopted children, and to exhibit it by mutual love, condescension, and brotherly-kindness.

Malachi iii.

16 They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

Acts ii.

46 They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

47 And the Lord added to the church daily such as should be saved.

Romans xii.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

SECTION XXIX.

FORGIVENESS OF INJURIES.

I. Man's need of forgiveness, and God's pardoning mercy in Christ, teaches the *heaven-born* duty of forbearance and forgiveness.

Matthew xviii.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Mark xi.

25 When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses,

Romans xii.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

II. All who rightly apprehend the paternal love and mercy of our heavenly Father, will be found tender-hearted and forgiving, after His perfect example.

Luke vii.

35 Wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisees's house, and sat down to meat.

Acts vii.

59 They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

Ephesians iv.

32 Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

III. Forgiveness should be accompanied by intercessory prayer, by forbearance, and by loving-kindness.

Genesis xlv.

4 Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast.

Matthew v.

44 I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Colossians iii.

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

IV. God will not forgive those who deny forgiveness to others.

Matthew vi.

14 If ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

James ii.

13 He shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

V. Christ, in his teaching, illustrates by a parable the duty and necessity of forgiveness.

Matthew xviii.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

VI.—Our Redeemer, by His example, teaches an ever-to-be-remembered lesson of free, unreserved forgiveness.

Luke xxiii.

33 When they were come to the place, which is called

Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.
34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

SECTION XXX.

THE CHRISTIAN WARFARE.

I. The Christian soldier has deadly foes to contend against—the world, the flesh, and the devil.

Galatians v.

17 The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.
18 But if ye be led of the Spirit, ye are not under the law.
19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,
20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Ephesians vi.

12 We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

II. The Christian cannot in his own strength maintain this warfare, but only by faith in Christ, the captain of his salvation, and under His banner of love.

Psalm lx.

4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.

Song of Solomon ii.

4 He brought me to the banqueting house, and his banner over me was love.

2 Corinthians x.

3 Though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ.

1 Timothy vi.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Hebrews ii.

10 It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

III. All who engage in the warfare, must be watchful of the enemy, sit loose to the things of the world, and be prepared to endure hardness as good soldiers of Jesus Christ.

1 Corinthians xvi.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

1 Thessalonians v.

6 Let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

2 Timothy ii.

3 Thou, therefore, endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

1 Peter v.

8 Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.

Jude.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

IV. The warfare must be undertaken in a spirit of prayer, with self-denial, and entire confidence in the power and willingness of Christ to save to the uttermost.

Psalm xxvii.

1 The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

1 Corinthians ix.

25 Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

2 Timothy iv.

7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

V. The Christian soldier has had provided for him armour made proof against the darts of the enemy, every piece of which is essential, and cannot for a moment be laid aside.

Romans xiii.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Ephesians vi.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

VI. The Christian soldier is sustained in the

warfare by a sense of the continual presence of Christ, and by the assurance that every enemy shall in the end be utterly subdued.

Psalm xxvii.

14 Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Psalm cxl.

7 O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

Micah vii.

8 Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.

Zechariah x.

5 They shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.

2 Timothy iv.

16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Revelation xii.

10 I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

VII. Those who through faith overcome in the warfare, shall not have their names blotted

out of the book of life; but shall be acknowledged by Christ in the presence of His Father.

Revelation ii.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

17 To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

28 And I will give him the morning star.

Chapter iii.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Chapter xxi.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

SECTION XXXI.

AFFLICTION.

I. Man, in consequence of the fall, is born to affliction.

Genesis iii.

16 Unto the woman, he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Job v.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;
7 Yet man is born unto trouble, as the sparks fly upward.

Chapter xiv.

1 Man that is born of a woman is of few days, and full of trouble.

II. Our heavenly Father sends affliction, not willingly, but as He, in His inscrutable wisdom, sees needful for the parental discipline and well being of his children.

Job v.

17 Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:
18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.
19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

Psalm lxvi.

10 Thou, O God, hast proved us: thou hast tried us, as silver is tried.
11 Thou broughtest us into the net; thou laidest affliction upon our loins.
12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.

Lamentations iii.

31 The Lord will not cast off for ever:
32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.
33 For he doth not afflict willingly nor grieve the children of men.

III. The commission of sin is oftentimes directly visited with affliction.

2 Samuel xii.

13 David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

Psalm lxxxix.

30 If his children forsake my law, and walk not in my judgments;

31 If they break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

IV. Afflictions are less than deserved, and are ever tempered with mercy.

Ezra ix.

13 After all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this.

Psalm lxxviii.

38 He, being full of compassion, forgave their iniquities, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

Psalm ciii.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

Micah vii.

9 I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

V. Afflictions are means used by God to convince of sin, and lead men to seek their Heavenly Father in contrition of heart.

Psalm cxix.

67 Before I was afflicted I went astray: but now have I kept thy word.
71 It is good for me that I have been afflicted; that I might learn thy statutes.
75 I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.
76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

Proverbs xvii.

3 The fining pot is for silver, and the furnace for gold; but the Lord trieth the hearts.

Luke xv.

16 He would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
19 And am no more worthy to be called thy son: make me as one of thy hired servants.

VI. The people of God are not exempt from affliction, and they often suffer for their consistent profession of the gospel.

Matthew xxiv.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

John xvi.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

2 Timothy iii.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,
11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.
12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.
13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

VII. The people of God should be much *in* prayer *at all times*, but especially in seasons of affliction.

Psalm xxv.

16 Turn thee unto me, and have mercy upon me: for I am desolate and afflicted.
17 The troubles of my heart are enlarged: O bring thou me out of my distresses.
22 Redeem Israel, O God, out of all his troubles.

Psalm l.

14 Offer unto God thanksgiving; and pay thy vows unto the most High:
15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Psalm cii.

1 Hear my prayer, O Lord, and let my cry come unto thee.
2 Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.

VIII. Affliction exercises the graces of patience and humility in God's people; tries their faith; and tends to fruitfulness and good works: thus afflictions become blessings in disguise.

Genesis xxii.

1 It came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

2 And he said, Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, here am I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

Isaiah xlviii.

10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

John xv.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Romans v.

3 Not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope.

IX. Consolation in affliction is sought in vain from the world.

Psalm xxvii.

5 In time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me upon a rock.

10 When my father and my mother forsake me, then the Lord will take me up.

Psalm lxix.

19 Thou hast known my reproach, and my shame, and my dishonour; mine adversaries are all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

Psalm cxlvi.

3. Put not your trust in princes, nor in the son of man, in whom there is no help.
4 His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.
5 Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.

X. The Lord Jesus when on earth gave repeated proofs of his exceeding tenderness and sympathy towards those suffering under affliction.

Luke vii.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.
13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.
14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.
15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

John xi.

32 When Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
34 And said, Where have ye laid him? They said unto him, Lord, come and see.
35 Jesus wept.

XI. The people of God should in seasons of affliction, as at other times, take encouragement from former mercies, and trust in the loving-kindness of their heavenly Father.

Job xiii.

15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

Psalm cxvi.

7 Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.
8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

Hosea vi.

1 Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.
2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.
3 Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

XII. The people of God should be patient and submissive under the chastening hand of their heavenly Father.

Job i.

20 Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,
21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Romans xii.

12 Patient in tribulation.

James i.

2 My brethren, count it all joy when ye fall into divers temptations;
3 Knowing this, that the trying of your faith worketh patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Chapter v.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

XIII. The people of God, should take Christ as their example, when suffering under affliction.

Hebrews xii.

1 Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

1 Peter ii.

21 Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again: when he suffered, he threatened not: but committed himself to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

XIV. The people of God should pray for their brethren in affliction, and be ready to succour and comfort them.

Isaiah lviii.

10 If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day.

Romans xii.

15 Rejoice with them that do rejoice, and weep with them that weep.

Galatians vi.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

Hebrews xiii.

3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

SECTION XXXII.

ASSURANCE.

I. The people of God are privileged to have assurance of their adoption; of their union with the Lord Jesus Christ; and of their final preservation in HIM.

Job xix.

25 I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

26 And though after my skin worms destroy this body, yet in my flesh shall I see God.

Isaiah xii.

2 Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song, he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

Romans viii.

38 I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

1 John iii.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.
3 And every man that hath this hope in him purifieth himself, even as he is pure.

II. The people of God are privileged to have assurance of comfort in affliction; support in death; and resurrection in glory.

Psalm xvii.

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Psalm xxiii.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Psalm lxxiii.

26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

2 Corinthians iv.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.
17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

III. Assurance of salvation and acceptance with God, is a fruit of faith in Christ, and is matured and confirmed by love.

2 Timothy i.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Hebrews vi.

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.

1 John iii.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

IV. Believers are enjoined to give diligence to attain to assurance.

Hebrews vi.

11 We desire that every one of you do shew the same diligence to the full assurance of hope unto the end.

2 Peter i.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

V. Assurance grounded exclusively on the merits of Christ is not presumption; but is accrediting God, and honouring His word.

Ephesians iii.

12 In whom we have boldness and access with confidence by the faith of him.

Philippians i.

6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

1 John v.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

VI. Assurance will be possessed and enjoyed in proportion as the gospel is understood and embraced.

Colossians ii.

1 I would that ye knew what great conflict I have for you

and for them at Laodicea, and for as many as have not seen my face in the flesh;
2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;
3 In whom are hid all the treasures of wisdom and knowledge.

1 Thessalonians i.

5 Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.
6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

VII. The believer who has the fullest assurance of salvation through the finished work of Christ, will be found doing most for the promotion of His glory.

Isaiah xxxii.

17 The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

1 John ii.

4 He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
5 But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.
6 He that saith he abideth in him ought himself also so to walk, even as he walked.

VIII. None can hope to enjoy the blessing of assurance, without habitually crucifying the flesh, and walking humbly with God.

Psalm xxv.

14 The secret of the Lord is with them that fear him, and he will shew them his covenant.

Acts xxiv.

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

1 John iii.

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence toward God.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

IX. Every true believer may, in the assurance of faith, affirm with the apostle, "henceforth there is laid up for me a crown of righteousness."

2 Timothy iv.

6 I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

SECTION XXXIII.

THE CHURCH.

I. The Church of Christ is the whole com-

pany of true believers; which, collectively, are called the body of Christ.

Ephesians i.

22 And hath put all things under his feet, and gave him to be the head over all things to the church.

23 Which is his body, the fulness of him that filleth all in all.

Chapter iv.

11 He gave some, apostles; and some, prophets: and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Romans ii.

28 He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

II. Christ, ALONE, is head of His body the Church.

Ephesians v.

23 The husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body.

Colossians i.

18 He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

III. Christ is the only foundation upon which the Church is built.

1 Corinthians iii.

11 Other foundation can no man lay than that is laid, which is Jesus Christ.

1 Peter ii.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded.

7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,
8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed.

IV. Not holding Christ as the one only head of the Church leads to idolatry.

Colossians ii.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,
19 And not holding the Head, from which all the body by joints and hands having nourishment ministered, and knit together, increaseth with the increase of God.

V. Christ sanctifies his body the Church, and has purchased it with His blood.

Acts xx.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

1 Corinthians vi.

11 Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Ephesians v.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
26 That he might sanctify and cleanse it with the washing of water by the word,
27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

VI. The Church is an elect body, and clothed in the righteousness of Jesus.

1 Peter v.

13 The church that is at Babylon, elected together with you, saluteth you.

Revelation xix.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

VII. The Church is one in Christ.

Romans xii.

4 As we have many members in one body, and all members have not the same office:

5 So we, being many, are one body in Christ, and every one members one of another.

1 Corinthians x.

17 We being many are one bread, and one body: for we are all partakers of that one bread.

Galatians iii.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

VIII. The Church is the bride of Christ.

Psalm xlv.

13 The king's daughter is all glorious within: her clothing is of wrought gold.

14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

Revelation xxi.

2 I John saw the holy city, new Jerusalem, coming down

from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

IX. The wicked and unbelieving persecute the Church of Christ.

Acts viii.

1 Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

1 Thessalonians ii.

14 Ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men.

X. It is prophesied that the Church of Christ *shall be* universal.

Isaiah ii.

2 It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Ezekiel xvii.

23 In the mountain of the height of Israel will I plant it:

and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

Daniel ii.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

XI. By the term CHURCHES in the New Testament, is meant the different assemblies of believers united for public worship.

Acts xv.

41 He went through Syria and Cilicia, confirming the churches.

Chapter xvi.

5 So were the churches established in the faith, and increased in number daily.

Revelation i.

4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne.

XII. The various churches professing to hold Christ as their head, should esteem it a duty and privilege to cultivate, one with another, a spirit of union, Christian sympathy, and love.

Psalm cxxxiii.

1 Behold, how good and how pleasant it is for brethren to dwell together in unity!

3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

Romans xii.

10 Be kindly affectioned one to another with brotherly love; in honour preferring one another.

Chapter xv.

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Philippians i.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.

SECTION XXXIV.

THE SABBATH.

I. The Sabbath (the word Sabbath meaning rest) was instituted by God to be observed on the seventh day, because that God had rested on that day from the works of creation.

Genesis ii.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Exodus xx.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

II. The observance of the Sabbath by God's chosen people, the Jews, is recorded before the giving of the law, on the occasion of God sending to them the manna.

Exodus xvi.

23 And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

29 See, for the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

III. The observance of the Sabbath was afterwards enjoined to Israel on the additional grounds of their deliverance from Egyptian bondage.

Deuteronomy v.

15 And remember thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

IV. Israel in keeping the Sabbath holy, did so by keeping it distinct from other days; by ceasing from all manner of labour; and dedicating it to the special worship and service of God.

Nehemiah xiii.

15 In those days saw I in Judah some treading wine presses

on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day.

Isaiah lvi.

2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

V. Christ was Lord of the Sabbath; and honoured it by His attendance and teaching at the stated assembly for worship.

Mark ii.

28 Therefore the Son of man is Lord also of the sabbath.

Luke iv.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

Chapter vi.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught.

VI. Our Lord has taught that it is lawful and pleasing to our heavenly Father, that the Sabbath should be graced with acts of mercy and loving-kindness to our fellow-man.

Matthew xii.

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Luke xiii.

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

John ix.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

VII. Blessing from God is promised to those who, instead of pursuing worldly pleasure, deem the Sabbath a delight, and honour their heavenly Father by its holy and spiritual observance.

Isaiah lviii.

13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

14 Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

Acts xvi.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

VIII. The Christian Church now observes the first day of the week (called the Lord's day) to commemorate the resurrection of Christ,

which observance is sanctioned by the disciples of our Lord, after his resurrection, assembling for worship on that day; on two of which occasions the Lord himself was present.

John xx.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples had assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Acts xx.

7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1 Corinthians xvi.

2 Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

IX. The first day of the week had been observed under the Jewish dispensation by three great annual solemnities, each appointed for "the morrow after the Sabbath," viz.—the offering of "the first of the first fruits," of "the first fruits" themselves, and the "feast of ingathering."

Leviticus xxiii.

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest:

11 And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the first fruits unto the Lord.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

41 And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

X. These three feasts were severally typical. The first of our Lord's resurrection; the second of the day of Pentecost, on which day the Holy Ghost descended, and the first fruits of the church were brought in; and the third remains to be fulfilled at "the harvest," or "gathering together" of the elect.

1 Corinthians xv.

20 But now is Christ risen from the dead, and become the first fruits of them that slept.

Acts ii.

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a

rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

38 Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Matthew xxiv.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

2 Thessalonians ii.

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

XI. The observance of these typical feasts was by "a HOLY CONVOCATION," and by rest from servile work; thus teaching us that the first day of the week should now in like manner be observed and "kept holy."

Leviticus xxiii.

21 And ye shall proclaim on the self-same day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

SECTION XXXV.

UNION WITH CHRIST.

I. The union of believers with Christ is a privilege

as real as that of the head and members of the natural body, and as that of Christ with the Father.

John xvii.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;
21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Ephesians iv.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling.
15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Colossians i.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

II. Union with Christ implies the abiding of Christ IN His people, and they IN Him.

Romans viii.

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Colossians i.

27 Christ in you, the hope of glory:
28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.

1 John v.

20 We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and

we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

III. Union with Christ identifies him now and for ever with His people, and his people with Him.

Matthew xxv.

40 The King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me

Romans vi.

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

Galatians ii.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.

1 Corinthians vi.

17 He that is joined unto the Lord is one spirit.

2 Timothy ii.

11 It is a faithful saying; For if we be dead with him, we shall also live with him:
12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:
13 If we believe not, yet he abideth faithful; he cannot deny himself.

IV. Union with Christ is maintained by a living faith, and by spiritually feeding on Him.

John vi.

35 And Jesus said unto them, I am the bread of life: he

that cometh to me shall never hunger; and he that believeth on me shall never thirst.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

63 It is the spirit that quickeneth; the flesh profited nothing: the words that I speak unto you, they are spirit, and they are life.

1 John ii.

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

Chapter iii.

24 He that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

V. Union with Christ is essential to the believer's fruitfulness, and growth in grace.

John xv.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Colossians ii.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

1 John ii.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

VI. Believers, in virtue of their union with Christ, now partake of the life of Christ and of His divine nature; and will hereafter be raised with bodies fashioned like His body.

Romans viii.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.
11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

1 Corinthians xv.

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

2 Corinthians v.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Colossians iii.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

VII. Believers, as united to Christ and members of His body, should at all times walk according to the example of their risen Head, and yield themselves unreservedly to His service.

John xv.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Romans vi.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as

those that are alive from the dead, and your members as instruments of righteousness unto God.

1 Corinthians vi.

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

SECTION XXXVI.

BAPTISM.

I. Christ, immediately previous to His ascension, appointed baptism an ordinance of His church.

Matthew xxviii.

18 Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Mark xvi.

15 He said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

II. Water is the outward and visible sign in baptism.

Acts viii.

35 Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

III. Regeneration is the inward and spiritual grace signified in baptism.

John iii.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
6 That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.

IV. Baptism "in" or "into the NAME of the Father, Son, and Holy Ghost, signifies belief in, and confession of God as revealed by those titles.

Numbers vi.

27 And they shall put my name upon the children of Israel; and I will bless them.

1 Corinthians i.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

Chapter x.

2 And were all baptized unto Moses in the cloud and in the sea.

V. Water in baptism is emblematical of the washing away of sin, and of the outpouring of the Holy Spirit.

Ezekiel xxxvi.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

John iv.

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Chapter vii.

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Acts xxii.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

VI. The believing people of God, and they alone, partake of the spiritual grace signified in baptism.

Acts ii.

38 Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Chapter xi.

15 As I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

1 Corinthians xii.

13 By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

VII. The baptism of the Spirit and that only, renews and saves the soul.

Matthew iii.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.

Titus iii.

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace we should be made heirs according to the hope of eternal life.

1 Peter iii.

21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

VIII. The people of God are baptized into the

IV. "Not discerning the Lord's body" in the partaking of the Lord's Supper, is characteristic of those who eat and drink unworthily.

1 Corinthians xi.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

V. The Lord's Supper is also called "The Communion," as setting forth the union of believers with Christ, whereby "we dwell in Him and He in us," as well as the union of the members of Christ's mystical body one with another.

1 Corinthians x.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

VI. The Supper of the Lord has reference prospectively to His second advent, when this memorial of Him shall be superseded by His visible presence.

Luke xxii.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

25 After the same manner also he took up the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.
26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

II. The apostles and primitive believers, in obedience to the commands of Christ, statedly partook of the Lord's Supper; and especially on the first day of the week, called the Lord's Day, in commemoration of His RESURRECTION.

Acts ii.

42 And they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers.

Chapter xx.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.
11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

III. In the sacrament of the Lord's Supper, believers spiritually partake of the body and blood of Christ.

1 Corinthians x.

14 My dearly beloved, flee from idolatry.
15 I speak as to wise men; judge ye what I say.
16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

SECTION XXXVIII.

WORSHIP.

I. If God is to be loved, served, and glorified, HE, and HE ONLY, must be the object of our entire worship.

Exodus xxxiv.

14 Thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God.

Deuteronomy xi.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

Psalm xcix.

5 Exalt ye the Lord our God, and worship at his footstool; for he is holy.

Matthew iv.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

II. God is a Spirit, and "they who worship Him must worship Him in spirit and in truth;" in the beauty of holiness.

Psalm xcvi.

8 Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.

9 O worship the Lord in the beauty of holiness: fear before him, all the earth.

John iv.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.
24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

Philippians iii.

3 We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

III. Christ is the true God, and therefore is to be worshipped.

Matthew ii.

1 When Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.
11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Chapter xxviii.

16 The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
17 And when they saw him, they worshipped him: but some doubted.

Romans ix.

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

1 Timothy iii.

16 Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Hebrews i.

6 Again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

1 John v.

20 We know that the Son of God is come, and hath given

us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

IV. A time is foretold when all mankind shall offer pure worship to God—the Lord of heaven and earth.

Isaiah lxvi.

22 As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

23 It shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

Zechariah xiv.

16 It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

V. The worship of any but the true God is idolatry, and is visited with judgment.

2 Kings xvii.

16 They left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

18 Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

Isaiah xliv.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.

18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

VI. The unbelieving and hypocrites give themselves up to false worship, the end whereof is eternal death.

Matthew xv.

7 Ye hypocrites, well did Esaias prophecy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

9 But in vain do they worship me, teaching for doctrines the commandments of men.

Colossians ii.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Revelation xiii.

4 They worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

Chapter xix.

20 The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

SECTION XXXIX.

THE PROVIDENCE OF GOD.

I. God in His providence cares for His creatures, and provides for their several wants.

Nehemiah ix.

6 Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

Psalm cxxxvi.

25 Who giveth food to all flesh: for his mercy endureth for ever.

Psalm cxlv.

9 The Lord is good to all: and his tender mercies are over all his works.

Psalm cxlvii.

7 Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He giveth to the beast his food, and to the young ravens which cry.

Matthew vi.

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

II. The providence of God is often exercised in defeating wicked designs, and overruling them for good.

Genesis xlv.

4 Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

2 Samuel xvii.

14 Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

Philippians i.

12 I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

III. God, in an especial manner, displays His providence in leading and protecting His believing people.

Genesis xxiv.

48 I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which has led me in the right way to take my master's brother's daughter unto his son.

56 And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master.

Deuteronomy viii.

2 Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble

thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

Psalm xci.

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.
3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.
4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.
10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.
11 For he shall give his angels charge over thee, to keep thee in all thy ways.

Matthew x.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.
30 But the very hairs of your head are all numbered.
31 Fear ye not therefore, ye are of more value than many sparrows.

IV. The providence of God is sometimes dark and mysterious, yet the minutest matters are ordered by Him, whose wisdom and goodness are infinite.

Psalm xxxvi.

6 Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.

Psalm lxxiii.

12 Behold, these are the ungodly, who prosper in the world; they increase in riches.
13 Verily I have cleansed my heart in vain, and washed my hands in innocency.
16 When I thought to know this, it was too painful for me;
17 Until I went into the sanctuary of God; then understood I their end.

Luke xxi.

16 Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.
17 And ye shall be hated of all men for my name's sake.
18 But there shall not an hair of your head perish.

Romans xi.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, are all things, to whom be glory for ever. Amen.

V. The Lord's people should, in all seasons of prosperity or adversity, have implicit confidence in the good providence and loving kindness of their heavenly Father.

Job i.

21 Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

1 Chronicles xxix.

11 Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

12 Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

Proverbs iii.

6 In all thy ways acknowledge him, and he shall direct thy paths.

Chapter xvi.

33 The lot is cast into the lap; but the whole disposing thereof is of the Lord.

Psalm cxxxix.

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

VI. There is much to dread in the denial or abuse of the providence of God.

Isaiah x.

12 It shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day.

Ezekiel xxviii.

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

3 Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

Daniel iv.

30 The king spake, and said, Is not this great Babylon, that

I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?
31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

SECTION XL.

THE WORLD.

I. Satan—"the Adversary"—"the god and prince of this world," is ever engaged in blinding the minds of those who believe not, lest they should behold and embrace the light and the liberty of the gospel of Christ.

2 Corinthians iv.

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Ephesians ii.

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

1 Peter v.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

II. Christ came as "the light" and "the life" of the world, but the world despised and rejected him.

John i.

4 In him was life; and the life was the light of men.
5 And the light shineth in darkness; and the darkness comprehended it not.
9 That was the true Light, which lighteth every man that cometh into the world.

Chapter viii.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

III. The rejection of Christ by the world manifested its totally ruined and evil character.

John iii.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

IV. The love of the world is wholly opposed to the love of God, and they cannot be united.

James iv.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

1 John ii.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

V. Christ warned His disciples of the hatred of the world, and that they should be identified with Him in separation from it.

John xv.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own:

but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Chapter xvii.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

VI. The pleasures of the world are vain and transitory, and hinder the growth of spiritual life in the soul.

Job xxi.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

Ecclesiastes ii.

11 I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

Luke viii.

14 That which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

VII. Vain regard to appearance in the eyes of the world, leads to seeking the praise of men rather than the praise of God.

Matthew xxiii.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments.

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father, which is in heaven.
10 Neither be ye called masters: for one is your Master, even Christ.
11 But he that is greatest among you shall be your servant.
12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

VIII. The evil character of the world, teaches that the false maxims and practices of the multitude ought not to be followed, and that worldly society should be avoided.

Matthew vii.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Galatians i.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

2 Corinthians vi.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

IX. They only who know not the pleasure of serving God, seek the pleasures of the world.

2 Timothy iii.

1 This know also, that in the last days perilous times shall come.
2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,
4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God.

X. The people of God, though in the world, are not of the world, but are crucified to it, and should walk as strangers and pilgrims.

Psalm cxix.

19 I am a stranger in the earth: hide not thy commandments from me.

John xv.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Chapter xvii.

11 And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

Galatians vi.

14 God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

1 John v.

4 Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

XI. The world necessarily has claims on the believer. He pities and seeks to rescue its votaries; is diligent in his business; but, unlike the worldling, is not over-careful for the result: and, being rich towards God, and relying on His promises, has learned in whatsoever state he is to be therewith content.

1 Thessalonians v.

14 Now we exhort you, brethren, warn them that are un-

ruly, comfort the feebleminded, support the weak, be patient toward all men.
15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Romans xii.

11 Not slothful in business; fervent in spirit; serving the Lord.

Philippians iv.

6 Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God.
7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

1 Timothy vi.

6 But godliness with contentment is great gain.
7 For we brought nothing into this world, and it is certain we can carry nothing out.
8 And having food and raiment let us be therewith content.

SECTION XLI.

THE RESURRECTION.

I. The resurrection of the dead, is a doctrine revealed and taught in the Old Testament Scriptures.

Job xix.

25 I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:
26 And though after my skin worms destroy this body, yet in my flesh shall I see God.

Psalm xlix.

15 God will redeem my soul from the power of the grave: for he shall receive me.

Isaiah xxvi.

19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Daniel xii.

2 Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Hosea xiii.

14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

II. The fact of the resurrection was asserted by Christ and by His apostles, and is confirmed by Christ's resurrection.

Matthew xxii.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Luke xiv.

14 Thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Acts xvii.

18 He preached unto them Jesus, and the resurrection.

1 Corinthians xv.

12 If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

III. Christ is "the resurrection and the life," accomplishing resurrection by His divine power; and thus proving himself to be truly God.

John xi.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

43 And when he thus had spoken, he cried with a loud voice, Lazarus come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound with a napkin. Jesus saith unto them, Loose him, and let him go.

1 Corinthians xv.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

IV. The manner of the resurrection of the redeemed, and the difference between their present and future bodies, is illustrated by the analogy of the ear of corn and the grain sown.

1 Corinthians xv.

35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but

the glory of the celestial is one, and the glory of the terrestrial is another.

V. Believers, in consequence of their union with Christ and the life derived from Him, shall rise to immortality with glorified bodies like His body.

Philippians iii.

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:
21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thessalonians iv.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

VI. Eternal blessedness attends those who have part in the first resurrection; on them the second death shall have no power.

Daniel xii.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Philippians iii.

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
11 If by any means I might attain unto the resurrection of the dead.

Revelation xx.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they

shall be priests of God and of Christ, and shall reign with him a thousand years.

VII. The resurrection of the wicked and unbelieving will be to shame and everlasting destruction.

Daniel xii.

2 Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

John v.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

SECTION XLII.

THE SECOND COMING OF CHRIST.

I. Christ shall "appear again the second time" to deliver His redeemed from the power of the grave, and to confer on them eternal glory.

Acts i.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Philippians iii.

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Hebrews ix.

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

II. The second advent of Christ in glory is the subject of repeated prophecy.

Daniel vii.

13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Haggai ii.

6 Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.

Zechariah xiv.

4 His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

Matthew xxiv.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.
31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Acts iii.

20 And he shall send Jesus Christ, which before was preached unto you:
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

III. A period of universal righteousness, blessedness, and peace on earth, is promised to the church of Christ.

Psalm xxxvii.

11 The meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Psalm lxxii.

1 Give the king thy judgments, O God, and thy righteousness unto the king's son.
2 He shall judge thy people with righteousness, and thy poor with judgment.
7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.
8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Isaiah xi.

5 Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.
10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Revelation xi.

15 The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

IV. The New Testament represents the world as abounding in wickedness during the whole of this dispensation, to the time of Christ's appearing.

Matthew xxiv.

12 Because iniquity shall abound, the love of many shall wax cold.

Luke xvii.

26 As it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed.

Chapter xviii.

8 Nevertheless when the Son of man cometh, shall he find faith on the earth?

V. The New Testament represents the church during this dispensation, as an afflicted and yet an elect body gathered out of the world.

John xvi.

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

22 And ye now therefore have sorrow: but I will see you

again, and your heart shall rejoice, and your joy no man taketh from you.

Acts xv.

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

Ephesians i.

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

1 John iv.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

1 Peter ii.

7 Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

VI. The coming of the Lord is ever represented as uncertain in point of time, but yet near at hand; which excludes the notion of any foreknown period of universal blessedness before the appearing of Christ.

Luke xxi.

34 Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Philippians iv.

5 Let your moderation be known unto all men. The Lord is at hand.

2 Peter iii.

10 The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Revelation xvi.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

VII. The parable of the tares proves that universal righteousness is not to prevail before the appearing of Christ.

Matthew xiii.

24 The kingdom of heaven is likened unto a man which sowed good seed in his field:
25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.
26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?
28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.
30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

VIII. The "Man of Sin" must be destroyed before the period of universal righteousness,

and the second advent is the time when this is to be accomplished.

Daniel vii.

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

2 Thessalonians ii.

7 The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

IX. The restoration of the Jews to their own land, and the reunion of the kingdoms of Israel and Judah, are prophesied as ushering in the coming of Christ in glory.

Isaiah xi.

11 It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.
13 The envy also of Ephraim shall depart; and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

Ezekiel xxxvii.

21 Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:
22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:
24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.
25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

X. Before the appearing of the Lord, the gospel is to be preached *for a witness* to all nations.

Matthew xxiv.

14 This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

XI. The signs of Christ's appearing will produce in the minds of His enemies awful forebodings, but to His true followers unspeakable comfort and joy.

Joel ii.

30 I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.
32 And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

Luke xxi.

25 There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
27 And then shall they see the Son of man coming in a cloud with power and great glory.
28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

XII. The coming of the Lord is the great motive enjoined for mortification of the flesh, continued watchfulness, and habitual living by faith.

Matthew xxv.

6 At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Acts iii.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;
20 And he shall send Jesus Christ, which before was preached unto you:
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Colossians iii.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.
5 Mortify therefore your members which are upon the

earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

Titus ii.

11 The grace of God that bringeth salvation hath appeared to all men,
12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

1 John iii.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.
3 And every man that hath this hope in him purifieth himself, even as he is pure.

XIII. The scriptural source of consolation to the waiting bride of Christ, is the assured hope of His speedy return in glory.

Isaiah xxv.

8 He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.
9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

Luke xii.

35 Let your loins be girded about, and your lights burning;
36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Hebrews ix.

27 As it is appointed unto men once to die, but after this the judgment:
28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

James v.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

XIV. At the coming of the Lord, believers who had slept in Jesus, and those who had not died, shall be changed into His likeness, and possess with Him the kingdom. This is the first resurrection.

Daniel vii.

27 The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

1 Corinthians xv.

23 Every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Thessalonians iv.

14 If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Revelation xx.

4 I saw thrones, and they sat upon them, and judgment was

given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

XV. At the close of the thousand years, Satan being again loosed, will make his final attempt to overthrow the kingdom of Christ; when he shall be cast for ever into the lake of fire.

Revelation xx.

1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

7 And when the thousand years are expired, Satan shall be loosed out of his prison.

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

SECTION XLIII.

THE FINAL JUDGMENT.

I. The dead, small and great, shall stand before God, to be judged according to their works, and whosoever shall not be found written in the book of life will be cast into the lake of fire. This is the second death.

Revelation xx.

11 I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

II. The last scene in the prophetic vision is the new heaven and the new earth, with the holy city coming down from God out of heaven, prepared as a bride adorned for her husband.

Revelation xxi.

1 I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming

down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Chapter xxii.

1 He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

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